



# The Spirit of Missions

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# The Spirit of Missions

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DECEMBER, 1933

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*(Reproduced from an old etching)*

**F**OR UNTO US a child is born, unto us a son is given:  
and the government shall be upon his shoulder: and  
his name shall be called Wonderful, Counsellor, The  
mighty God, The everlasting Father, The Prince of Peace.

—ISAIAH 9:6.



# The Spirit of Missions

VOL. XCVIII

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DECEMBER

1933

## The Bishops' Pastoral Letter

**In annual meeting at Davenport, Iowa, November 9, House adopts vital message. Canon directs that it shall be read to all congregations**

**I**N THIS momentous period in the life of the Church and State, your Bishops, with a solemn sense of their responsibility, lay before you certain matters that they believe deserve your serious consideration. They do this in the hope that at this time of stress the Church may contribute its full share to the stabilization of those things that are indispensable to the happiness, peace, and security of the nation.

A finer type of Christian faith and courage calls for service and sacrifice to meet the modern world chaos.

The rehabilitation of agriculture and of industry we recognize as urgently important, but causes deeper than those that have to do with economic dislocation, with its attendant privations, lie at the root of the world's ills. Spiritual recovery must be made coincident with economic recovery. Apostasy, the neglect of fundamental Christian principles as related to domestic, social, and industrial conditions have contributed to the catastrophe of recent times. The reactions from the severe strain of the great war resulted in the lowering of moral standards that had been the security of our people, standards that had given them a place of commanding power and influence at home and abroad. The consuming passion for gain, disclosed in an era of wild speculation, with its accompanying excesses and indulgences that brook-

ed no restraint; the untempered lust for varied and unwholesome forms of pleasure; recent disclosures of incompetence and maladministration; the looseness of marital ties leading to the disintegration of the home; these and other moral lapses contributed to the breakup of our social and economic institutions, and made easy the way for our common disasters and misfortunes. Widespread suffering, hunger, and distress in the face of unparalleled power, mechanical ingenuity, and prodigal abundance present an appalling paradox such as our nation has never before witnessed.

In arrogance and conceit we had built our house upon insecure foundations, thinking the while that our cunning and skill could arm us to resist the blighting ills of panic and misfortune. Our pride and self-confidence have suffered a severe shock and our boasted capacity to weather all storms has brought us perilously close to a condition bordering on the overturn of our cherished institutions. A selfish and soulless individualism that was insular and arrogant impaired our security and wrought havoc in our social and economic life.

No appraisal of the events of recent years can leave out of consideration these factors. Unless they are frankly recognized and repented of there can be no salutary change effected in our economic and social order. Coincident with the

lowering of moral standards we have witnessed a most malevolent and violent attack upon Christian institutions and the Christian faith. This attack is made on many fronts. In magnitude and persistence it is without parallel. It is insidious, cunning, and determined. It pervades our literature, the drama, the screen, and touches with its blighting influence schoolhouse and university. It addresses itself particularly to the younger generation. As we survey the drifts and tendencies in our modern life it becomes increasingly evident that cleavage or division in our household of faith, stress upon individual conceits, over-emphasis upon practices unrelated to the supreme purpose of Christ's Church must contribute to inevitable failure and defeat. "A house divided against itself cannot stand." The Church's unity and solidarity are indispensable; never more so than now. To point more definitely the responsibility that is laid upon us as Christians and Churchmen we present certain matters we hold to be vitally important.

### ECONOMIC AND SOCIAL ORDER

**I**NVOLVED IN an economic situation which has left millions confronted by the horrors of unemployment and dire want in the midst of plenty, the world abounds in many and, at times, conflicting experiments which seek to meet the needs of suffering humanity. There is no certainty in the minds of most men as to which of these experiments will surely solve our problems. It is, however, our conviction that Christians must assert without compromise that no experiment which falls short of the demands of Christ can permanently advance the welfare of all mankind. No standards short of the Christian standards can lead us out of our darkness into light. No ideal save that of the Kingdom of God can satisfy the minds and hearts of Christian people.

No experiment which seeks to bring recovery for any one group, industrial, agricultural, or any other, without considering the needs and welfare of all men

is in accord with the mind of Christ. If we would be saved we must be saved together, for in God's sight all human beings of whatever kindred or tongue are equally precious. The members of the Church must make it clear that, as followers of the Master, they cannot give their support to any program of reconstruction which does not recognize the fact that national recovery depends upon world recovery.

No mere reestablishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. It is not enough for us to "do our part." The Master calls for us to consecrate our all. For us the Cross stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the Cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world recovery and redemption.

One vital issue faces us at this moment, the imminent repeal of the Prohibition Amendment. It calls for renewed emphasis upon the value of temperance. Such a period of change as that upon which we are entering will lay upon us the demand for self-control and the exercise of vigilance that unrestricted traffic in liquor shall not become a menace to our people.

### WORLD PEACE

**S**IGNS ON THE horizon give evidence of a growing suspicion among nations. Beneath the surface the world seethes with unrest. The horrors of the World War seem to be forgotten as nation rises against nation and competition in armament once again occupies a sinister place in the chancellories and parliaments of the world. Pacts and agreements, read-



ily entered into, are regarded lightly, if not abandoned. The hopes of a peaceful and orderly world are shadowed by distrust and selfish ambition. Forbidding and terrible as the contemplation of a fresh outbreak may be, direful and disastrous as may be its consequences, unless America, as the most potential force to world peace, can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain. It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the maintenance of equity, fair dealing and the sanctity of pacts and agreements among races and peoples. We are bound by every solemn obligation to wage unremitting war against war. An excess of nationalism or an attitude of detached unconcern for the ills of other nations, together with the building up of an armed force beyond reasonable national needs, deprives us of any opportunity to be a conservator of the world's peace. Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between God and country, the clear duty of the Christian is to put obedience to God above every other loyalty.

No nation can live unto itself. We must coöperate or perish. War will be finally abolished only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations.

We make this appeal especially to the youth of America. Encouragement is found in the fundamental soundness of modern youth. We acknowledge that we, their leaders, have not always understood our young people. Their ways are different from our ways. Many of their standards were not those of our youth. We were born of the old world; they are the children of the new. We trust them, we thank God for the honesty of their approach to religion and we confidently look to them, with the help of the Holy Spirit, to fashion a more enduring social structure than their fathers builded.

#### SPIRITUAL OPPORTUNITY

DAYS OF MATERIAL anxiety are days of spiritual opportunity. The present situation gives the Church one of the greatest opportunities in history, because the Church has spiritual gifts to impart, which were never needed more than now. Our power to help in a time of confusion and change lies in our grasp upon those things which are unchanging and eternal. Christian people must demonstrate spiritual values and share the world-wide vision of service given us by Jesus Christ.

We urge upon you, the people of the Church, to dare to do some of the things Jesus Christ died to make real in a Christian's daily living. If it is a question of compromise between honesty and anything less, dare to do the honest thing. What if it is costly? Are we followers of Jesus Christ or not? That is the final question. Let us show the people around us that we care, that our Christian religion really works. If it is a decision between the pure and the impure, take the Christ way. We must dare to discourage any other way. Buy and sell on the basis of the Law of Love, "Thou shalt love thy neighbor as thyself." Let us not be misled by the false slogan, "My country, right or wrong." Dare to meet intolerance with good will. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for.

The world is coming to a new birth, and the pains of travail are to be expected. They may well be wholesome, if unpleasant. The times call for a stiffening of our faith. Too much spiritual ease makes soft Christians. Therefore we are told that "We must through much tribulation enter into the Kingdom of God." We should be better prepared for it than our fathers of Apostolic days. They endured much hardness for Christ, because of the hope that was set before them. We still have that same indomitable hope, and in addition we have be-



hind us the reassuring experience of twenty centuries of Christian fortitude. Confidence is our watchword, not confidence in ourselves, but in Christ, to whom our loyalty is pledged.

Though material values collapse, spiritual values remain unimpaired. We are followers of those who faced lions without flinching, and who endured the perils of persecution without whine or whimper. In Him we find the assurance of final victory. God has not abdicated. Christ

is not dead. The power of the Holy Spirit still prevails. The foundations of the Church remain secure. We cannot be dismayed, God reigns. We dare not be discouraged, Christ lives. We may not relax our Christian loyalty, the Holy Spirit moves again over a chaotic world. Let us prove our faith in practice, and nothing can withstand the spiritual momentum that must follow.

Lift up your hearts; a new Advent of the Son of Man is at hand.

## Bishop Cook is Named Assessor

**T**HE RT. REV. PHILIP COOK, Bishop of Delaware, was nominated by the Presiding Bishop at the meeting of the House of Bishops in Davenport, Iowa, to be Assessor to the Presiding Bishop. The nomination was unanimously approved amid enthusiastic applause.

Bishop Cook thus succeeds to one of the several offices filled by the late Bishop Burleson. As Assessor he will assist the Presiding Bishop. The Assessorship is an office in the gift of the House of Bishops upon nomination by the Presiding Bishop. Two other offices held by Bishop Burleson remain to be filled. He was Assistant to the Presiding Bishop, an office created by General Convention which can not be filled until the meeting in Atlantic City next October. Bishop Burleson also was First Vice-President of the National Council, which office, in all probability, will be filled at the meeting of the National Council, December 13-14.

Bishop Cook, in accepting, said that he would gladly give such time as proved possible without undue interference with his responsibilities as Bishop of Delaware.

Bishop Cook began his ministry as a missionary in North Dakota, and was consecrated Bishop of Delaware, October 14, 1920, after distinguished records as rector of St. Mark's, San Antonio, Texas, and of St. Michael and All Angels', Baltimore. While indefatigable in building the work within his Diocese he has found time constantly to serve the general Church.

Bishop Cook represented the Province of Washington in the National Council for two years, and is still a member of its Field and Educational Departments. Bishop Cook is chairman of two joint committees of General Convention: that which considers the Report and Program of the National Council, and the Commission on

Apparent Disparity between quotas and appropriations to Missionary Districts and Aided Dioceses.

Bishop Cook brings to Church Missions House a keen sense of the missionary responsibility of the Church, wide knowledge of the intricate problems involved in its conduct, and distinguished abilities as executive and administrator which insure a wide range of effective helpfulness to the Presiding Bishop.



BISHOP COOK  
Assessor to the Presiding Bishop



# The Old-Small Goes Into the Country

The variety and zest of Chinese life heightened by the presence of moving armies is experienced when a missionary doctor goes calling

By Mary W. Lee

Wife of Dr. Claude M. Lee, Missionary Physician in Wusih since 1906

*The many readers of Wusih Sketches will welcome this latest sketch by Mrs. Lee, the wife of our missionary physician at St. Andrew's Hospital, Wusih, China. Those who do not know Mrs. Lee's earlier writings will want to secure a copy of her pamphlet Wusih Sketches. It is obtainable at ten cents a copy from Church Missions House Book Store, 281 Fourth Avenue, New York.*

“IT IS A VERY lovely afternoon, and I have an out call in the country,” said my husband, “bring along the youngster and go with me.”

The hospital motorboat being in process of repair, the family of the patient had secured a motorboat on which, in due course, we all embarked. And not only we, but two relatives of the patient and three boatmen. The boat was exceedingly small and the seats resembled shelves more than seats, but we all made ourselves as comfortable as circumstances permitted, and with an uproar out of all proportion to its dimensions, the boat proceeded on its way. Hospitality is a very strong characteristic of the Chinese, and our two companions plied us with native fruits while we engaged in desultory conversation, and roared our way down the wide sluggish canal. An hour passed, and we were getting in measurable distance of our destination, when an agitated voice hailed us:

“Get out here and walk. Hide the boat. Four thousand soldiers are marching across country from Zangzok to take the train at Wusih and go on to Nanking. They are seizing boats for transport and this one must be hidden.”

The thought of that boat on which eight people had been packed like sardines, as an object of envy to four thousand soldiers, had its humorous aspect, but with due solemnity we disembarked and prepared for a walk across country, by the tiny foot paths through grain fields. These paths afford decidedly hazardous footing in rainy weather, but fortunately they were very dry, and but for being exceedingly rough from constant use during the rains, recently ended, afforded comfortable going.

The Doctor declined the use of an antiquated chair and its bearers, saying truly that he liked walking, whereupon one and all insisted that the old-small\* should avail herself of the transportation offered. The old-small decided in favor of walking also. The Doctor hurried on ahead, leaving the rest of the party, except the two relatives, to follow at their leisure. The old-small and I engaged in pleasant conversation concerning the country through which we were passing, and trekked peacefully along, until one of the chairmen turned around and with alarm written large on his countenance, told us to hurry and make a detour, as we were walking straight into the columns of the four thousand soldiers. The old-small was inclined to receive this information with a degree of apprehension, but I assured her that the coolie was only frightened because Chinese soldiers often pressed into service the coolies of the districts through which they were passing to act as baggage carriers.

This had a most reassuring effect, and after brief meditation she gave utterance

\*Old-small is the colloquial name for a child.



to this regrettably imperialistic sentiment, "Then of course there is nothing for foreigners to be afraid of. They could never have to carry baggage for Chinese. The Chinese ought to carry it for them!"

Sincerely shocked by such a sentiment from this young person who had never before betrayed any sense of racial superiority,<sup>†</sup> I devoted some time to explaining as fully as her tender years permitted, that there was nothing intrinsically true in her statement, but that it applied only insofar as that those who bore the burden did so willingly, for fair pay, and under kind treatment.

As we turned to make the recommended detour, the first of the soldiers appeared around a corner. I hesitated not at all in accepting the change in our route, for these particular soldiers had built up a most unsavory reputation during their sojourn in Zangzok, and my fair and reassuring words to the old-small did not in my own ears carry quite the ring of sincerity and truth. Fortunately their speciousness escaped my hearer, and even more fortunately we ourselves escaped the attention of the approaching soldiers, who if they saw us at all did not find us interesting. We padded serenely along, till we came to a large village, the inhabitants of which turned out *en masse* to behold the unprecedented spectacle of a foreign woman and child. In twenty-six

years of "going about doing good" in this large section of the country, the foreign doctor had ceased to be conspicuous but a "foreign devil hag" and a "foreign devil old-small" were almost too much excitement for one day.

I truly think that the most widespread belief cherished by the Chinese about foreign children and the one that affords them the most material for comment is the erroneous theory that they wear no "pants." So as we marched along we heard on all sides variations of this opinion, interspersed with questions and surmises as to why this strange custom prevailed among "foreign devils."



THE OLD-SMALL AND FAMILY

Eventually we arrived at the home of the patient. The door having been locked against the crowds who would otherwise have thronged in to observe at first hand the methods of the foreign doctor, we had some difficulty in effecting an entrance, but once the inhabitants were convinced that we formed part of the Doctor's entourage, we were admitted readily enough. One never knows what sort of treatment will be accorded one in a Chinese home. Nothing can possibly exceed the fine courtesy of an upper class hostess, and often the same hospitality is shown in simpler form by a peasant woman. On the other hand one sometimes finds oneself the object of the same sort of attention we would accord to some harmless wild animal which had temporarily settled in our home.

It was the latter kind of treatment which we now met. There was nothing rude or unkind about it. They simply did not regard us exactly as human beings. This feeling was partially dispelled by finding that, albeit haltingly and with a strange accent, we did speak their language. We chatted along amicably, discussing for the most part the general out-

<sup>†</sup>When this feeling shows itself in foreign children it is more apt to be due to the servility of the average domestic, than to any other cause. And for sheer arrogance nothing can surpass the behavior of an upper class Chinese child to his servants. At the same time this arrogance has an indefinable touch of friendly benevolence, which I think no one can understand so well as a Southerner, brought up with a house full of colored servants. The Chinese have an expression denoting approval of a servant which is "He has a proper servant's disposition." And this implies a degree of servility combined with loyalty and affection, which I repeat has its best analogy in the old-time colored servant.—M.W.L.



## THE OLD-SMALL GOES INTO THE COUNTRY

landishness of foreigners. After a time, warming more and more, to the bond of common speech, one woman suggested that she make me a present of her little girl, because she said after comparing the straight well oiled locks of the young lady with the short brown curls of my old-small she found she was quite willing to give me her daughter if I would provide her with similar hair. The subject, however, dropped when I disclaimed my ability to effect the desired change in the damsel's hair. Soon another woman extended the wrist of her tiny daughter, and asked me to feel the child's pulse and tell her what ailed it. Alas, I had to sink still lower in the estimation of my hostesses by admitting that though undeniably a foreigner I was not what has come to be to a small extent synonymous around here, a doctor. "But perhaps the doctor will find out for you when he comes out of the sick room. I think it can't be very much. She is nice and fat and her eyes are bright."

The Doctor emerged and tersely remarked, "Take the kid out of here and start on back to the boat. They have a child here they want me to examine, and I think it probably has whooping cough."

Feeling thankful that it was not one of the children in the group by which we had been surrounded, I led forth the old-small and we started on our return journey. This, strictly speaking, was not a "return." In dodging about to avoid the soldiers, the boat had finally found itself at a point much nearer the house of the patient, and escorted by a large portion of the village children we darted along the narrow paths at a rate of speed not at all acceptable to my feet, clad for a long motorboat trip and furiously outraged to find themselves pounding along these stony paths protected by such thin soles. Surprisingly soon, however, we were on the boat, and

with a sigh of relief and a murmured apology to my poor feet I sank into a seat with the old-small panting beside me.

My husband casually remarked to me, as we sat down, "You'd better keep the baby's legs off the paint. The boatman says it is fresh Ningpo."

Now Ningpo varnish is made from a certain tree, which has the same effect on some people as poison ivy, and the varnish when fresh is quite as potent as the plant. As we had traveled for two hours on the boat, precaution seemed a little tardy, and, reflecting philosophically that most of our family were not susceptible to varnish poison anyhow, I declined the impossible feat of "keeping her legs off the paint."

Another relative of the patient was with us this time, having come for the purpose of getting medicine for the sick man. We discussed the fact that a detachment of the soldiers we had met were to spend the night in the village. Having heard these were particularly ruthless, we wondered what amount of plunder would satisfy them. Our companion seemed quite at ease on this point, and said that an agreement had already been made, by which the village would furnish fuel and straw for bedding, at a total cost of not more than a hundred dollars. To a question as to the probable safety of the village girls, he said no uneasiness was felt on that score. So we ruminated concerning the soldiers, deciding that either these were not the ones who had behaved so badly in Zangzok, or else that they were not so black as they had been painted.

"But," remarked the young man, "though we are not

afraid of the soldiers this time, my uncle ate great bitterness because of Communists, about five years ago. He had just built a very fine new house across the canal from the one in which he is now



CLARA KUO—A FRIEND  
OF THE OLD-SMALL

## THE SPIRIT OF MISSIONS



A CANAL NEAR ST. ANDREW'S HOSPITAL, WUSIH

Directly behind the hospital the dirty and generally dilapidated condition of the canal and its immediate environs, contrasts very strikingly with the absolute cleanliness and order inside the hospital compound

living. It cost him ten thousand dollars and had not been finished very long when the Communists burnt it down. So he moved back to his old house and will not rebuild until more settled conditions prevail."

As we leisurely pursued our course in the gathering dusk, we passed a large native boat propelled by a native oar, going even more slowly than we were. We had hardly passed when we were hailed by loud shouts. Several men gesticulating wildly appeared on deck calling upon us to stop. To my emphatic disapproval our boat did begin to slow up, while I murmured to my husband to bear in mind the frequent hold-ups practiced by innocent-looking junks, and pressingy bade him observe the growing darkness. By this time, however, we had slowed down enough to still to some extent the uproar of our small craft, and words were distinguishable to the effect that there was a sick person on their boat. With reprehensible skepticism I wondered if this were not a ruse on the part of clever robbers. But we stopped, I being very much surprised to find myself urging that we do so.

When the boat drew alongside, an old

gentleman bounced out on deck and said that he had on board his married daughter, who in a quarrel with her mother-in-law, had swallowed a gold ring and a small gold lock such as is attached to a chain around the neck of little boys, the combined effect of lock and chain being in the popular opinion to lock the soul of the small boy into his body, and thus prevent its being extracted by evil spirits to cause the untimely death of the precious boy. Swallowing a gold ring is a very popular form of committing suicide but as it is not, and cannot be, an effective one, one is attempted to wonder if it is not merely a gesture on the part of the would-be suicide, who it must be remembered belongs to one of the most dramatic races on earth. At any rate, gesture or no, it seems to be taken seriously by the members of the family of the one bent on destruction, and as suicide is a common method of revenge in China, numerous are the patients brought in to be treated for swallowing gold rings. And as this young woman had added a gold lock for good measure the case was urgent indeed.

The Doctor entered the boat amid a storm of self-congratulation on the part



## THE OLD-SMALL GOES INTO THE COUNTRY

of its occupants; for had they not been on the way to the hospital to see this very foreign doctor, when, lo and behold, the boatman had cried out, "There he goes now, on that motorboat," and had they not saved many precious hours by stopping him?

The slow boat was tied on behind our boat and our boatmen allowed it to tow along peacefully enough while the Doctor examined the patient and administered the inevitable dose of castor oil. This was taken in exceedingly bad part by the patient who plaintively remarked that she was already sufficiently discommoded by the rocking of the boat and that it seemed to her a bit too much to have to down and keep down a dose like that beside. When the Doctor reëntered the motorboat, a spirited discussion took place between the father of the patient and the chauffeur of our boat. The latter held that five dollars was a fair price for towing the boat into the city, while the old gentleman spiritedly contended that the owner of the motor boat was a personal friend of his who would never consent to his paying such an outrageous price. The upshot was that the old gen-

tleman presented the boatman with twenty cents for "wine money," and demanded to be cast off. To this demand our boatman acceded with such enthusiasm and scorn as almost to upset the other boat.

We continued our course without further interruptions, arriving at the hospital very much later than we had told the servants to expect us. We were welcomed on the shore by the boy who has worked for us for thirteen years, and who bore off the old-small with the respect accorded to one who has been through great and recent peril. On learning that we had both an American flag and a Red Cross flag his fears had been allayed but not entirely dispelled, and he was indeed glad to see us safely back. Entering the house we were received by the *amah* with cordiality decidedly tempered by disapproval. She has been our *amah* for twenty-five years, and regards the upbringing of the present old-small as most inferior to that of her predecessors. She knows perfectly well that the older ones would never have been taken on any such mad expedition and we know it too, and bow meekly to the well deserved scorn.

### Episcopal Anniversaries in December

FIFTEEN BISHOPS will observe this month the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS offers congratulations. They are:

#### DECEMBER

3. Norman S. Binsted, Missionary Bishop of the Tohoku, 1928.
6. W. Blair Roberts, Missionary Bishop of South Dakota (Suffragan, 1922-1931).
13. Elmer N. Schmuck, Missionary Bishop of Wyoming, 1929.
14. Henry D. Aves, Retired. Missionary Bishop of Mexico, 1904-1923.
16. Lemuel H. Wells, Retired. Missionary Bishop of Spokane, 1892-1913.  
Paul Jones, Retired. Missionary Bishop of Utah, 1914-1918.  
Frederick G. Budlong, Bishop Coadjutor of Connecticut, 1931.  
Frederick B. Bartlett, Missionary Bishop of North Dakota, 1931.
17. Charles B. Colmore, Missionary Bishop of Puerto Rico, 1913.
18. Robert L. Paddock, Retired. Missionary Bishop of Eastern Oregon, 1907-1922.  
Walter H. Overs, Retired. Missionary Bishop of Liberia, 1919-1925.
21. *St. Thomas' Day*—Albion W. Knight, (Missionary Bishop of Cuba, 1904-1913), Bishop Coadjutor of New Jersey, 1923.
28. *Holy Innocents Day*—William M. M. Thomas, Missionary Bishop of Southern Brazil (Suffragan, 1925-1928).  
Edward T. Helfenstein, Bishop of Maryland (Coadjutor, 1926-1929).
30. Middleton S. Barnwell, Missionary Bishop of Idaho, 1925.

# A Resolution

ADOPTED BY THE HOUSE OF BISHOPS  
Davenport, Iowa, November 9, 1933

HAVING heard from the Presiding Bishop a comprehensive statement of the missionary conditions of the Church, as reflected in the recent findings of the National Council, and the dangers attending any further policy of retrenchment in the domestic and foreign fields, we, the Bishops of the Church, in council assembled, express the strong conviction that a fresh and vigorous impulse should be given throughout the Church to the cause of missions.

We believe that despite the urgency of maintaining our diocesan and parochial institutions, one of the chief perils attending the present situation, unless carefully guarded against, will be apathy to the missionary cause, and a consequent loss of the spiritual values which missionary endeavor represents. We call upon the Bishops, clergy, and laity of our Church to give serious heed to this matter, that fulfillment of the express command of our Lord may not be hindered or frustrated.

We appeal for a renewed adherence to that principle of partnership, which increases the sense of solidarity in our efforts in prosecuting the whole of the Church's Mission.

We strongly urge that dioceses and parishes throughout the Church address themselves to a careful and prayerful consideration of this matter.



# Our Missions Appeal to Uncommon Sense

Twenty years' service for our Lord and His Church in China and the Philippines lends authority to convictions which all must face

By the Rev. Vincent H. Gowen

*Missionary-in-charge, St. Anne's Mission, Besao, P. I.*

*Early next month the author of this article, who has been in the United States on furlough, returns to his post in the Philippines, carrying with him the good wishes and prayers of THE SPIRIT OF MISSIONS family. The son of the Rev. H. H. Gowen, the distinguished Professor of Oriental Languages in the University of Washington, Mr. Gowen has spent his entire ministry in the Orient, and is the author of a novel of Chinese life, Sun and Moon.*

1 1 1  
**A** DEPRESSION is a time when common sense supports self-interest. "Why should I pay money" common sense will demand "to educate children in China or the Philippines when there is not money enough to pay the teachers in many cities of my own country?" Of course the question was asked before the Depression, when there was money enough, but it is asked with peculiar pertinence now. The truth is, the Missions of the Church do not appeal to common sense; they appeal to uncommon sense.

The two are as wide apart as the poles. Common sense gets us into muddles and flounders from expedient to expedient trying to get us out of them again, out of them for another ten years' breathing spell. Uncommon sense seeks to avoid the muddle entirely; it looks forward to a world where there are no muddles.

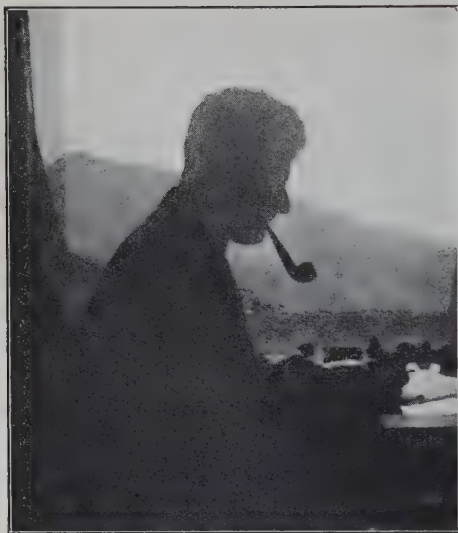
It is surely a discouraging future, to face nothing better than recurrent cycles of economic collapse and, still worse, recurrent cycles of international hatred, or to believe that our civilization and our political freedom, so painfully bought by

centuries of struggle, are to be nothing more permanent than the subject of some archaeologist's spade two thousand years from now, a forgotten culture to be dug up and guessed upon as we do with the ruins of Egypt and Assyria.

We have tried so many plans to make the world safe for ourselves and our children. Without God these plans have failed just as certainly as the Jewish dreams of world empire, dreams too impatient to tolerate our Lord's message of love, were stamped out—an insignificant flurry in an insignificant province—by Titus and his Roman legions. We think we have tried the Christian religion: we have tried only an Anglo-Saxon or, at best, a European version of it. Our religion has become in-bred just as the virtues of a family stagnate into vices.

Our Lord said, "Go ye into *all* the world." Whether we have His exact words or not, we have their spirit. And by going into *all* the world, He meant not simply to dispense the surplus of our bounty, not to bring up Chinese children or Japanese children in our image and grateful for our nickels and dimes and dollars; He was not commissioning us to be generous when we had more than we needed, generous toward inferior peoples who had not the advantage of being born in our race and our country. That is Pharisaism, the Pharisaism of Kipling's "lesser breeds without the law," salvation by the acceptance of a Law which the Jews themselves lived up to in form more than in spirit. Our Lord would not wish all men to be Americans or Europeans any more than He wanted them all to be Jews. He would not draw a distinction

## THE SPIRIT OF MISSIONS



THE REV. VINCENT H. GOWEN

An informal silhouette of the author whom many have met during his recent furlough in the United States

between the Church at home, *the Church*, and its poor relations, the Missions of Africa and Asia. He did not envisage a Mission which could be taken up or dropped at our convenience. It will never be convenient to drop the Church's Mission, not till war and depression, till selfishness and poverty and disease, are things of the past.

On the contrary, we need the Churches of China and India and Japan, we need the new blood they can inject into our anaemic "white-race" Christianity, we need the gifts they can bring, spiritual gifts for lack of which we are poorer, qualities of soul and mind alien to us yet essential to that world religion our Lord gave us in trust. The time may come when India and China and Japan will be sending us missionaries to wake us from the lethargy of our own satisfaction.

But there is a deadlier alternative. The Christian half-world has been disturbed by recent actions of Japan, actions all copied from our own precedents. If these precedents go on catching, our civilization is doomed. We have taught too many precedents of mischief not to feel their results when the forgotten peoples of Asia and Africa learn their strength. Mis-

sions are actuated by uncommon sense because they try to set a better precedent, the precedent of Christ which teaches not only that men must live together on this earth or perish but that they can find strength and joy in this living together.

The missionary is not pleading for his job. There are too many times when, weighed down by loneliness and discouragement, he would be glad of excuses to give up his job, if he could. But he feels that, however trivial his own share may be, however many times his ideal may be fogged by his own mistakes or the misunderstanding of others, he is doing something that has to be done if the world is to find peace. And often, as if to spur him on when he loses heart, come sudden amazing visions of what God meant His children to be, swift glimpses of beauty in men hitherto regarded as poor and ignorant and dirty, of courage in little children and old, useless women, experiences that fill his eyes with tears and send him to his knees, proud of his call to be God's instrument in the building of this Kingdom, humble when he sees how much those he thought he was teaching can teach him. So he learns that it is not, as common sense would indicate, a case of starving one's own children to feed the children of others. It is an attempt to communicate the uncommon belief that they are all our children, to prevent, by the help of God rather than by the self-sufficing shrewdness of man, their children and our children from flying at each other's throats in bitter, wasted years to come.

Sixteen years ago the whole attention of the nation was focused on a strip of ground in northern France. That represented, we felt, the battle-line of our freedom. The battle-line of our real freedom is wider than this: it reaches across every country of the world; its outposts are Christian churches not separated into arbitrary classes of those we need and those we can dispense with, but Christian churches, all. Although each withstands peril to the things we love, the mission churches in this line seem the least securely held.



If we could revive the interest we took in a war sixteen years ago, we should see that our happiness and the happiness of our children is critically involved in the fortunes of these obscure outposts in Asia and Africa. We should interest ourselves in them, we should follow their success or their failure with breathless attention. Where interest leads, support follows. We should see mistakes made in plenty, of course, missionaries, like soldiers, inadequate to their task or borne down by its immensity, opportunities thrown away. But we should realize, too, that the cure for this is not condemnation nor the readily seized excuse for not inconveniencing ourselves in their support; the cure lies not in welcoming a chance to shrug our shoulders and say, "Missionaries are a poor, narrow-minded lot," and to quote the jibes of interested critics as our reason for wasting no more money on them. If we neglect our agents in remote, difficult stations, why be surprised when some turn out to be prigs or bigots? The Christian Church does not depend on supermen, men lifted up by their own bootstraps; it depends on very usual, ordinary men and women animated and transfigured as a group by the Holy Spirit. Power in full measure comes only from this group-life of the Church.

That is why missionaries cannot succeed as individuals. They succeed solely through the energy they derive from the corporate assistance of the Church which has delegated them to their solitary posts. Too often the Church has sent out her agents and forgotten them, too often assumed that good came automatically from the mere presence of her agents in a so-called heathen land.

Here perhaps the missionary has been at fault. His instinct has been to advertise his successes and cloak his mistakes, picturing Missions as a machine whose smooth-running depended on but one thing, ample fuel in the shape of money and personnel. Several years ago, while on a speaking tour at home, I tried taking my audiences into my confidence; I admitted failures, discussed problems

## For Boys and Girls

**N**EXT month THE SPIRIT OF MISSIONS will begin the publication of an illustrated series of missionary stories for our younger Churchmen. The stories will include *In Peril of Shipwreck* and *A Race Against Time* by Basil Mathews, and *Brother of All the World* by A. P. Shepherd. Do not miss this series. It begins in the January magazine.

and the puzzling alternatives offered for their solution. Far from stifling the interest of my hearers, I found this kindled it; it nerved these audiences to a sense of the fuller coöperation demanded from them. If the missionary can be franker in presenting every side of his work, he can do much to dispel the notion of so many at home that it is only in a subordinate degree their work as well as his. He can make them see that it is our work, the corporate work of a Church which is the last bulwark against anarchy. We cannot wash our hands of it; we cannot sit easy and watch it fail. It insists on the best we can give, on our intelligent interest, on our prayers, on the cheerful dedication of our own flesh and blood, the willing dedication of our money. By this help alone can not only the Church in Asia and Africa succeed but the Church in America and Europe, the Church our Lord planned as one family without internal barriers of race or caste or country. By such help alone can the finest qualities, the richest gifts of the civilization we cherish be saved from inevitable, wanton ruin in a world divided against itself.

# A Happy Christmas

“A HAPPY CHRISTMAS” is the message of good will and peace which I would send from Jerusalem to all members of the Church of God, especially to those of our own Anglican Communion in the United States. “A happy Christmas” is the message of good will and peace which I, as your representative in Jerusalem, will offer to the heads of the different bodies of the Church of God dwelling in the Sacred City. With the Rev. Charles T. Bridgeman, your fellow countryman, I shall pay calls on and receive visits from the Orthodox, the Latins, the Armenians, the Syrian Orthodox, the Copts, the Abyssinians, the Church of Scotland, the Lutherans, as well as others. ¶ At this time can your representatives give a message of good will and peace to the various nationalities found in Jerusalem of whom there are more than fifty? Yes, we can. Because the Child whose birthday is celebrated was God, who chose to live the life of man under human conditions in the Holy Land. He was born to give and gives to all who accept it eternal peace. “Of the increase of His peace and government there shall be no end.” He, the Babe of Bethlehem, the pattern of the King of Kings, through the Spirit of God, will cause justice to be done, will teach the unlearned, will bestow wisdom, free the oppressed, and comfort the afflicted. He, the King of the Jews, founded His universal Church, and nothing shall prevail against it. ¶ This message, incarnate in the Child on the first Christmas Day in Palestine, is the same which will be exchanged all round the world. “A happy Christmas” embodies the best wish I can send you from the Holy City as throughout the world we celebrate The Birthday, 1933.

*George Francis -*

*Bishop in Jerusalem -*



# Bishop Brent: A Builder of the Kingdom

Ever alert to new and larger opportunities to serve God and man, he was allied with all the great forward movements of his day

By Winifred E. Hulbert

Author of *CEASE FIRING, INDIAN AMERICANS, etc.*

ONE whom we naturally think of as among the greatest of modern Builders of the Kingdom of God is Charles Henry Brent, allied through nearly sixty-four years, with all the great forward movements of the Spirit towards social justice, peace, and Christian living. He was a builder both by virtue of his personality and his works. Through all his writings, and through narratives told of him by his friends, that personality stands forth as being one of rare richness and clarity. It seems marked not only by keen appreciation of beauty, particularly that spiritual beauty which he was so quick to discern in others, but also by an acute sensitiveness to the pain and the sin in the world. One, also, feels rather than sees the reality of a deeply mystic inner life, the power center for a very practical alertness to every opportunity for the advancement of the purposes of the Kingdom. The tribute paid recently by A. Lawrence Lowell to Bishop Lawrence might also be said of Bishop Brent:

Most men [said President Lowell] consider that they have done well if they find that their judgments are right three times out of five. But he was right four and a half times out of five, and what that other half time

was I cannot for the life of me remember. He saw the present so clearly because he saw it in the light of eternity.

It was Bishop Brent's experience with

primitive tribesmen in the Philippine Islands that gave him, as he himself said, his final assurance of "the equality of all men before God," and "the essential beauty of human nature," although he had already come part way to that conclusion during his earlier ministry in Boston. There he had sought to know people in every possible walk of life. It had been quite his own idea to take out his clarinet on a hot summer evening and,

with a brother priest who played the violin, to sit on their doorstep beside the colored mission of St. Augustine where for a while both served, and make music for the hard-working, underpaid, and poorly-housed Negroes of the district. On other occasions, while walking across the Common, he would drop on to a bench beside some lonely-looking man, loafer or bum though he might be, and draw him into conversation. At quite the other end of the intellectual scale were his well-loved colleagues, and certain other friends in the ministry who held views somewhat different from his own, and whose com-

## THE SPIRIT OF MISSIONS

panionship he sought for long hours of thoughtful discussion. Running like a vein of gold through all these strata of human society he found, as later he found even among headhunters and pirates, qualities which made him able to obey intelligently, honestly, and with his whole heart his Master's great second commandment, to love his neighbor as himself.

Out of this love for God and for men arose his passionate desire to live and preach the Sermon on the Mount in terms of modern life. Sixteen years as Bishop in the Philippines gave him ample field to work in. He was elected as the one to carry the Episcopal Church into these, then little-known, Islands only a few months after Spain had surrendered them to the United States.

Everything was to be done. America was up on her toes to meet the challenge. The first Governor, on whose steamer passage was also booked for the new Bishop, found that life, even in cultured Spanish-speaking Manila, was practically stagnant.\* Scattered over some three thousand habitable islands were millions of people, belonging to twenty or more distinctive racial groups, autocratic, possessing no common language, hostile to each other, and determined upon complete independence. The Government, backed by enthusiasm and every good influence in the United States, set to work to make out of them citizens of a native democracy. It was an inspiring if difficult task. Schools were opened, medical reforms instituted, roads and railroads built to open up the interiors, ports enlarged to facilitate trade, outside capital invited, and commerce encouraged. More than that, Filipinos were taught to look forward to ultimate independence, and to that end they were increasingly entrusted with governmental positions, first in the local municipalities, then on the provincial boards, and finally, years later, in the Legislature.

Bishop Brent was keenly alive from the start to the imperative need for Chris-

tianizing these forces. He began his work with the Americans in Manila. Army men and civilians alike were won by his natural skill in sports, his burning indignation against wrong-doing, his outspoken convictions as to what God demanded of a man, and his winning vision of the best that might be. An American church was established, which later became the Cathedral of St. Mary and St. John. A social and athletic club for American men, the Columbia Club, was organized in connection with the cathedral, and for the sons of American officials he opened a school in the lovely hill-country at Baguio, adjacent to Manila. Another phase of the Occupation soon became evident in the increasing numbers of *mestizo* children, and he opened in Manila the House of the Holy Child for a limited number of *mestiza* girls. St. Luke's Chapel for Filipinos was built adjacent to the House. For the Chinese merchants who carried on a quiet, thrifty trade in the capital he built St. Stephen's Church. St. Luke's Hospital, still another expression of his all-inclusive interpretation of the teachings of Christ, was from its beginning cosmopolitan in character, and a pioneer center for the training of native nurses. Seeing the dangers of a purely secular education in the Islands, he, as well as all the other Christian leaders in Manila, established Christian dormitories for the students flocking into the capital from all over the provinces.

Meanwhile he had begun to realize that much, if not most, of his duty lay towards the primitive tribesmen outside the capital, to whom Christian citizenship was a long lesson to learn. Here again he was seeing the present problem "in the light of eternity," for his words were prophetic. "Twilight beliefs of pagan peoples are God's witness to Himself," he wrote. He made it his endeavor "to turn men's attentions to the beauty of native religions" in order that he might "lift into the fulfilling religion of Christianity all that is good and all that is holy in Oriental cults."

It was in that spirit that he carried the Church to two of the most difficult tribes

\*See The Philippines under the United States, by W. Cameron Forbes, in *Annals of the American Academy*, July, 1933.



to touch, the Igorot headhunters in the mountains of northern Luzon, and the Moro pirates. In Bontoc, the capital town of the Igorots, the Government was beginning to open an educational center. Here the Bishop planted his first mission, which, today, is one of the largest in the Islands. It lies in a fertile upland valley, and several outstations are perched on the picturesque mountainsides which Igorot farmers terrace with a skill which they claim was first taught their ancestors by Luma-wig himself, the mysterious creator of all things. Easter School was opened in Baguio, another Igorot village, and at Sagada along the sky-line of another mountain shoulder he placed a pioneer priest who worked out such a successful experiment in road-building, agricultural development, and industrial education that it was adopted by two friendly Belgian Roman Catholic Missions also working among Igorots.

Probably the Bishop considered his work with the Moros the most significant of all his establishments for natives. The Moros belonged to the only influential group which the new Government was completely unable to pacify. They inhabited the islands south of Manila, along the channels where ships passed, and had the unpleasant habit of dashing out upon unsuspecting merchantmen in their swift boats, dispatching the crew, and appropriating the cargo. They were Mohammedan in faith, having been taught by Arabian invaders centuries earlier and never having submitted to the Spaniards who came upon the heels of Magellan's fleet. They naturally refused now to acknowledge the authority of the more recent conquerors.

But one day word came from their chief island, blood-soaked Jolo, that though they would not surrender their arms to the Governor of Jolo, they would give them up to Mrs. Lorillard Spencer, an American woman who lived in their capital and who had won their admiration and trust by her many kindnesses. Escorted by Bishop Brent she went in his launch, the *Peril*, to the appointed rendezvous, where the Moro *dattos* (chieftains)

## Some Brent Books

TO PENETRATE the heart and mind of Charles Henry Brent, the reader today cannot do better than to read some of his books and sermons and to use his prayers. A few of his volumes are listed here:

*Adventure for God* (New York, Longmans, \$1.40)

*Leadership* (New York, Longmans, \$1.40)

*Liberty and Other Sermons* (New York, Longmans, \$1.25)

*Understanding*: Being an interpretation of the Stockholm Conference on Life and Work (New York, Longmans, 50c)

*The Commonwealth*: Its foundations and pillars (New York, Appleton, \$2.)

*Adventures in Prayer*, Edited by S. S. Drury (New York, Harpers, \$1.25).

An analysis of the spiritual values of Bishop Brent is presented in Eleanor Slater's recent book, *Charles Henry Brent, Everybody's Bishop* (Milwaukee, Morehouse, \$1.50).

refused to appear as long as the accompanying gunboat was in sight. But when the gunboat withdrew, they swarmed over the sides of the little *Peril*, armed with knives and pistols. The Bishop's interpreter, overhearing some talk of murder, warned him, whereupon he rose, took his penknife from his pocket and threw it on the deck before the *dattos*, saying:

"I am unarmed save for this. The lady is defenceless. Yet you, the guests whom I have invited aboard my boat, come armed to the teeth. I do not consider that the action of gentlemen."

He knew his men. Their sense of honor was touched to the quick; they paused, and one by one threw down their weapons on the deck. Before they withdrew they had agreed to recognize the Governor's authority. A little later the Bishop came among them to open a school for their sons, giving them, as an instructor wrote home, "baseballs and bathtubs, trousers and truth"; substituting subsistence farming for piracy.

## THE SPIRIT OF MISSIONS

It was probably while he was seeking to interpret Christ to these fanatic Mohammedans that he was first convinced of the absolute need for unity within Christendom. He had already formed a conviction that "individualism and partisanship could not cope" adequately with any of the problems of modern life. Now in this particular instance he saw clearly that "the Christian Church will never make headway against Islam until she presents a higher and stronger unity than the followers of the Prophet." This conviction concerning unity among the followers of Christ grew upon him so strongly that he made a pledge to fight for it as long as he lived. In 1907 he electrified General Convention by his plea for it:

The unity of Christendom is not a luxury but a necessity. The world will go limping until Christ's prayer that all may be one is answered.

It was this plea of his that led the way to the formation of the important Commission on Faith and Order. Back in his own diocese he practiced what he preached by coöperating with other communions wherever he felt it was for the greatest good; he also joined in their attacks upon the deadly opium traffic, being later called to sit with the Commission on Narcotics of the League of Nations.

Then the World War broke. In its first three years it seemed too remote from the Orient for him to feel responsibility in it. But when in 1917 he went to London to attend a meeting of the World Alliance for Friendship through the Churches, he spent a few weeks in France, officiating in his episcopal capacity for the English bishop. What he saw stirred him beyond measure. His resignation from the Philippines followed inevitably, and after a few months spent in winding up his work there, which he felt he had finished, he was back in France, first with the Y.M.C.A. and then as Senior Chaplain at the request of General Pershing, whom he had confirmed in Manila.

Experiences with the troops were a terrific shock to him. He had gone into the war feeling that it was America's respon-

sibility to bear her share of the burden of crushing militarism forever. He came out of it, knowing that war was a negation of every teaching of the Master Whose mind he so eagerly sought to know. "If war comes again, I will go to prison as a conscientious objector," he said. "I will not take part again." He had a prophetic vision of the potential viciousness of war for the future; it was in his eyes not only synonymous with international greed and injustice, but it had power to destroy even the life of the spirit. "The Church," he said, "must rule out war and rule in peace—and that within a generation." How much more would he say so today, if he could know the deadly chemical and electrical devices which every civilized nation has been preparing since 1918! How much more imperative for us to take up his phrase: "The Commonwealth of Mankind," and make it effective!

There yet remained to him a few years of active service in spite of undermined health. He now accepted the bishopric of Western New York, where he had had his first parish as a young Canadian just given his Orders. Here he was given ample time to bring into reality and to take part in the greatest dream of his life, the World Conference on Faith and Order, held in 1927 at Lausanne, in which he triumphantly proclaimed, "Unity in faith is here, faith in Jesus Christ!" Again he said, "The saving truths of the Christian religion have never been and never will be those of doubtful and disputable substance." Even though the conference failed of its immediate objective, it paved the way for the long future.

Not quite two years later, in March 1929, his frail body ceased to function and was laid to rest where he died, in Switzerland, scene of some of his most earnest efforts. But to us, to whom he entrusted the work which he had only begun, that vivid, eager spirit which endeared him to so many thousands both inside and out of his own communion, was liberated for all time, to challenge, guide, and comfort.



# THE NATIVITY

in woodcuts by  
JAMES REID



The narrative of the first Christmastide is vividly depicted here in six exquisite woodcuts reproduced from the original blocks of James Reid in his book, "The Life of Christ in Woodcuts" (\$3.00), and used here through the courtesy of his publishers, Farrar and Rinehart, Inc.





















*Russell, London*

**B**UILDERS OF THE KINGDOM, III: The Rt. Rev. V. S. Azariah, Bishop of Dornakal, is one of the Churchmen about whom the Lenten Offering stories tell. (The fourth picture in this series will appear in January.)



# Christianity and New Problems of the East

Broadly viewed, foremost movements in each country and their attendant problems are astonishingly similar: they are also our own

By the Rev. James Thayer Addison

*Professor, History of Religion and Missions, Episcopal Theological School*

WHEN MISSIONARIES went out to China, Japan, or India a hundred years ago, their long sea voyages took them almost from one planet to another, for they were moving from their own civilization to one totally different. The change was complete. Not only did they encounter a strange language and a foreign religion, but they found new problems, new ideas, new movements. Except for the vices and virtues common to all humankind, they met nothing with which they had been previously familiar. Even fifty years ago this sense of being transported into an utterly alien environment must have been felt by missionaries in nearly all fields.

But today the situation has wholly changed. Distances have shrunk and the world has grown small. Steamships, railroads, motors, and aeroplanes, the cable, the wireless, and the newspaper, have brought the great civilizations of the Orient into closer and closer contact with Europe and America. They have made possible that westernizing of the East which has been the chief world movement of the last two generations and which proceeds today with ever quickening pace. The striking result is that now the problems of one-half of the world have become those of the other. They have become common problems.

When we make such general state-

ments we must never forget, of course, that the main bulk of the population in such countries as China and India has changed but little.

These millions of village-dwelling farmers are living out their hard-pressed lives much as they have lived them for a thousand years past. But that is no longer true of the western-educated classes who are rapidly growing in numbers, who supply all the leadership, and in whose hands is the future. Nor should we forget that when western

tendencies and ideas emerge in these eastern lands they never strike two countries at quite the same time or in quite the same way. The backgrounds are so different that each people reacts at its own rate of speed and after its own fashion. Yet broadly viewed, apart from the special features of each country, the foremost movements and the ensuing problems are astonishingly similar in each field. And, more than that, they are the same as our own.

Three examples are the movements we may call nationalism, industrialism, and secularism. And each movement bears with it a characteristic group of problems.

Nationalism today is a powerful force in Japan, China, India, Turkey, and Egypt. It supplies the stimulus and the motive power for education, for economic development, and for social reform. On

AS ITS part in the Church-wide study of Christ and the Modern World, *THE SPIRIT OF MISSIONS* takes great pleasure in printing here Prof. Addison's timely article. The Editors hope it will prove helpful in the Christian consideration of the problems of the modern world. Other papers will be published from time to time during the coming winter but readers may obtain full information about this study from the Rev. Arthur M. Sherman, 281 Fourth Avenue, New York.

its good side it is the expression of genuine patriotism. It makes for internal unity and fellowship and it stirs men to self-sacrifice for the welfare of their country. On its evil side it is violent and feverish, feeding on ignorance, fostered by unscrupulous propaganda, and making for strife between one nation and another. For good or ill, it is a western product, because the rise of intense national feeling and of national ambitions has been characteristic of western political and social life for the last three generations. The East has not simply learned it from the West by education and example. Nationalism has been forced upon these countries by the pressure of western imperialistic expansion. They have adopted it both by deliberate action and by instinctive reaction. In other words, we are responsible for the movement and for the problems it creates.

SO IT IS with industrialism. The modern factory system arose in England a century and a half ago and has since spread to most parts of Europe and America. Today it is vigorous in Japan and grows in fertile ground in some of the great cities of China and India—Shanghai and Hankow, Bombay and Calcutta. Industrialism can absorb a growing population which has no other economic outlet and in the long run it raises the standard of living. But if it spreads without control, under the spur of competition alone, it brings in its train all sorts of ugly evils. These the West has begun to eliminate, but the East is just beginning to suffer from them. The frightful overcrowding of operatives in slum tenements (as in India), the day and night labor of hundreds of thousands of children (as in China), the lack of protection for workers everywhere, the feebleness of organized labor, powerless in its own defense—these are some of the bitter fruits of an imported system. For here again the East has learned from the West by education and example and by the pressure of outside competition. In other words, we are responsible for the system and for the problems it creates.

SECULARISM IS another movement advancing throughout the Orient. The term is a popular new word to describe the attitude toward life of those who believe that society is better off without religion and that science has taught us that there is no "sacred" and that all is "secular." It is chiefly used to mean materialism and agnosticism. At present in China and Japan, in Turkey and in Egypt, the majority of western-educated men are not only turning away from their old religions but turning against all religion. They have come to view it as a superstition to be outgrown by the modern man and a hindrance to the advancement of knowledge and of social welfare. Even in the deeply religious lands of India a growing number of enthusiastic young nationalists feel drawn to this same philosophy. So far as the old religions were superstitious, the new zeal for truth may winnow away much that was not worth preserving; but it ends by leaving the rising generation with nothing to replace the old loyalties and the old motives, with nothing that can prompt to reverence or restraint. Even more plainly than nationalism and quite as obviously as industrialism this new menace of secularism has come straight from the West. It has been a familiar foe of religion among ourselves ever since science began to grow popular two or three generations ago. And now, in the wake of our mechanical civilization and our scientific education, it has spread eastward to race after race.

It is clear, then, that these three leading factors in the political, economic, and social life of the Orient are of western origin. In varying degree each has in it sound elements and brings genuine advantages. But even where each is a blessing, it is a blessing in disguise, often in heavy disguise. That is why each is a problem, for the problem is to control and redeem these movements, pursuing and retaining what is good in them and rooting out the evil. That is our old problem here in the West and that is now the new problem in the East. If we had always let the people of the Orient alone we might logically continue to let



them alone. But it is neither logical nor wise nor right to begin by taking the attitude that they need what we have and we must supply it and then to end by taking the attitude that the results are none of our business and that they must manage their own affairs in their own way. Since we are mainly responsible for creating the situation, we must bear our share in saving the situation.

Our responsibility is all the heavier because we have not only created the situation; we possess in our religion the one saving remedy. We are not merely responsible for the problems; we have the master key to their solution.

In making this claim we of the West ought to accompany it with an act of penitence for our failures. Remembering that selfish nationalism in Europe led to the worst war in human history; that secularism is a menace to religion in every Christian country; and that the Christian Church has only partially awakened to the obligation of applying the principles of Jesus to the industrial system, we can hardly offer ourselves as examples to be followed. But that is not what we seek to do. We seek to share a saving remedy not invented by ourselves but revealed to us by God. The fact that we have been applying this remedy tardily and timidly and clumsily is no justification for denying it to others. Indeed, the very fact that we have not had the wisdom and the courage to use it intelligently and drastically is but an added reason for not keeping it as our private property. Perhaps these others can do better with it than we have. That, at least, is God's hope.

**B**UT IF WE need to apologize for ourselves, we do not need to apologize for our religion. It is the great redeeming feature of a civilization all other features of which we have been much more ready to share. And by contrast, when we watch the other religions in action, we can see the failure not so much of Confucianists as of Confucianism, not so much of Shintoists, Buddhists, and Moslems as of Shinto, Buddhism, and Islam.

Within their old familiar limits they have brought courage and guidance, peace and satisfaction, to millions for many ages. But they have limits, and nowhere are those limits more painfully obvious than where their adherents are faced with the need to control and redeem nationalism, industrialism, and secularism. Fortunately, perhaps, we do not have to press this negative point upon those to whom we bring the Christian message, for they are already beginning to discover the inadequacy of their ancient religions. Indeed, it is the very classes among whom nationalism and secularism are most flourishing that have turned away from the faiths of their fathers. Moving in their new environment they find no help from their old beliefs.

How to see the best in nationalism and to save it, how to make a true and tempered nationalism the servant and ally of internationalism—that is the problem. And no religion but Christianity has the power and the will to solve it. Confucianism is too nearly a racial religion and too bound up with monarchy and the patriarchal family to satisfy the rising generation in China in its struggle toward democracy. Hinduism is a purely racial religion too plainly responsible for some of the worst evils—like caste and “untouchability”—against which the nationalists themselves are beginning to campaign. Buddhism is a waning force with no grip on social realities and no interest whatever in the life of the State. And Islam, with its trust in force and its martial traditions, inflames the very spirit that needs to be allayed. But Christianity, as befits its Jewish origin, respects the nation as an instrument of God to promote His Kingdom and finds in the ideal of that Kingdom the inspiration for international fellowship. Only that motive and spirit imparted by Christ are adequate to transfigure a social instinct so eager and insistent as nationalism and to use it in the service of mankind.

If the non-Christian religions have little to say that can help nationalism of the modern western type, they have al-

## THE SPIRIT OF MISSIONS

most nothing to offer that can serve to redeem industrialism. Every step that has been taken to protect industrial workers in Japan, China, and India, has been taken either directly at the instigation of the Christian forces or indirectly by the pressure of the Christian public opinion of the West, exerted sometimes by example, sometimes by the authority of foreign governments, or by the League of Nations. No Hindu, Buddhist, Shintoist, or Confucianist, acting as such because of the principles of his religion, has ever fought for the welfare of men, women, and children in industry. For none of these religions has that reverence for personality and its infinite value, that deep concern that every human soul should be given its full opportunity to develop, that compassionate care for the downmost man, which characterize the religion of Christ and which alone can furnish the motive power to restrain the lust for profits and transform modern industry into healthful coöperation for the service of the community.

Confronted with secularism, too, the non-Christian religions are failing to adapt themselves, as vital organisms will, to a new environment. Certain schools of Buddhist and of Moslem thought have made an encouraging beginning; but their influence is too slight and their rate of development is too slow to save the educated younger generation from drifting away. As I have tried to

point out elsewhere,\* "Christianity alone among religions has shown capacity for adapting itself to scientific thought and for permeating modern learning and modern life with its redemptive power. However hesitating its progress it is enough to show that there need be no final choice between religion and science, between Christianity and material progress. The other religions are too much the creatures of the old order to be able to mould and guide the new. No one can blame the young and the alert for deserting them in the light of new knowledge and ambition. Christianity, on the contrary, can live and thrive on change 'because it is centered not upon a formula but upon a Person, and its regulative principle is not a code but a Spirit.' Scientific civilization is as much a peril as a runaway engine unless it is controlled by a religion which has the power to subdue the whole material order of society to the will of Christ and to redeem it by His Spirit. If we are content to give only the dangerous features of our civilization and to withhold its redeeming feature, we shall be held responsible. Our brothers of every race need the best that we can share if their new life in the modern world is to be not only tolerable but sane and hopeful and dedicated to the advancement of that human fellowship of which Christ alone can be the inspiration and the bond."

*\*Our Expanding Church (National Council).*

### Coming in the New Year

**A**MONG THE RICH treasure of articles which THE SPIRIT OF MISSIONS will publish in 1934 are:

#### SOME SOCIAL PROBLEMS FACING THE CHURCH

A series of six popular articles for the layman and woman. The authors are Vida Scudder, Mary K. Simkhovitch, Niles Carpenter, Roy J. Colbert, Joseph F. Fletcher, and Raimundo de Ovies.

#### THE FIRST DECADE OF THE DIOCESE OF TOKYO

The Japanese Bishop of Tokyo, the Rt. Rev. Yonetaro Matsui, tells the story of an epochal event in the life of our Church.

Other new features are described on pages 639 and 664.





## Jottings from Near and Far



THE UNDERLYING idea of this month's Sanctuary (page 658) was suggested by Sister Maud Margaret, C.S.M., who has been a reader of THE SPIRIT OF MISSIONS for more than fifty years.

AMONG THE COMMITTEES on General Convention (which meets in Atlantic City in October, 1934) appointed by the Diocese of New Jersey, is one on the Assignment of Preachers, Bishops, and Deputies. Representative not only of the Diocese of New Jersey but also the neighboring Dioceses of Newark, New York, Long Island, Pennsylvania, and Delaware, the committee is anxious that all assignments should be made through its Chairman, the Ven. R. Bowden Shepherd, 307 Hamilton Avenue, Trenton, New Jersey. Assignments will be made after hearing from bishops and parishes desiring preachers.

THE SPIRIT OF MISSIONS seeks subscriptions through the good will of individual subscribers, the coöperation of the clergy of the Church, and in about 1700 instances through parish representatives named by diocesan presidents of the Woman's Auxiliary. Church school children also help in this effort, especially during Lent. No other individuals are ever authorized and any efforts on the part of strangers to conduct high pressure circulation campaigns in parishes should immediately arouse the suspicion of the clergy. Reports reaching the office prompt this statement.

AFTER THIRTY-FIVE years of varied, devoted, and successful work in Japan, Miss Clara Neely of the Diocese of Southern Virginia, has retired and will make her home in Norfolk, Virginia, whence she went to Japan. She was one of the first missionaries whose support was appropriated from the United Thank

Offering. All through the years, she has worthily and effectively maintained a high standard of service.

THE ARRIVAL IN India of the Rev. George Van B. Shriver and his wife is reported in a letter from their Bishop, the Rt. Rev. V. S. Azariah:

Mr. and Mrs. Shriver arrived here on the evening of October 18. They are both in good health and are speedily entering into the study of Telugu and the life and work of the diocese. This was their first Sunday in Dornakal and Shriver assisted me at the Telugu celebration this morning. Our first impressions are exceedingly favorable and I thank you most heartily for sending us two people of such capacity, keenness, and spiritual strength.

THE REV. CHARLES H. EVANS, Treasurer of the Missionary District of North Tokyo, Japan, calls our attention to a misstatement in *Nippon Sei Kokwai Honors Bishop McKim*, which appeared in THE SPIRIT OF MISSIONS for August, page 459. Mr. Evans was *not* one of the three persons present at the consecration of Bishop McKim in St. Thomas' Church, New York, who also attended the anniversary celebration. The third member of this little party was Sadajiro Sugaira who, in 1893, was a student in the Philadelphia Divinity School, and has been now for many years Director of St. Paul's University.

ANOTHER LINK with the pioneer days of missionary effort in Japan was severed recently in the passing away of Mrs. I. H. Correll, widow of the late manager of the Church Publishing Society in Japan. Mrs. Correll first went to Japan with her husband in 1873. After serving for a time under the Methodist Church, they allied themselves in 1900 with the work of our own Church. Mrs. Correll retired in 1926 soon after the death of her husband, and since that time has lived in the United States.

# SANCTUARY

*The shepherds said one to another, Let us now go  
even unto Bethlehem.*

THE SEASON OF ADVENT, it has been said, is like a long aisle leading to Christmas. It is our journey to Bethlehem. Along the way, we may think with deep gratitude of the triumphs of the Church in all the world and in all the centuries since that first Christmas Day. We remember with sorrow our own failures to do all we might have done for the spread of the Christmas Gospel. And we may think of what remains to do.

Shall we during this Advent pray especially for those who do not yet know our Lord and for those who within hearing of His voice are yet deaf to its meaning?

*. . . . That first of all, supplications, prayers, inter-  
cessions, and giving of thanks, be made for all men.*

FOR THE PEOPLE in forbidden or all but inaccessible lands: Tibet, Nepal, Afghanistan, the Arabian hinterland.

For millions of Indians in South America, few of whom hear any Christian message.

For many African tribes still quite beyond the influence (except by prayer) of Africa's many Christian missions.

For millions still owing allegiance to non-Christian religions and cults all over the world, Buddhists, Shintoists, Confucianists, Hindus, Moslems, and for those countless nominal adherents who have given up faith in any religion.

For all Jewry, scattered in all lands, in every walk of life. "We should always pray for the Jews; we owe them so much."

For those in so-called Christian lands to whom the Gospel is rarely or never presented, in many villages and towns without churches of any kind.

For all enemies of the Church.

For all who have no one in this world to pray for them.

For those in our own communities who are indifferent or scornful, and especially for those whose misunderstanding and rejection of Christianity is perhaps our fault.

O BRIGHTNESS OF THY Father's glory, thou eternal Light of Light, be with us all. Grant that all men everywhere may find thee, the incarnate Son, and that following thee we may attain unto the light of life eternal. For the glory of thy holy Name. Amen.



# The National Council

**Conducts the general work of the Church between sessions of the  
General Convention and is the Board of Directors of  
The Domestic and Foreign Missionary Society**

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

LEWIS B. FRANKLIN, D.C.L.

*First Vice-President*

*Second Vice-President and Treasurer*

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

THE PRESIDING BISHOP nominated to the House of Bishops in session at Davenport, Iowa, the Rt. Rev. Philip Cook, Bishop of Delaware, to be Assessor to the Presiding Bishop and the nomination was confirmed with enthusiasm. (See page 630.) This fills one of the vacancies created by the death of Bishop Burleson, a vacancy that had to do with the House of Bishops. There are two other vacancies.

One, First Vice-President of the National Council, will be filled by that body while, the other, the office of Assistant to the Presiding Bishop, must be filled by General Convention. The National Council will meet at the Church Missions House, December 13-14, and beyond doubt will take steps to choose a First Vice-President. Much other business of importance will claim attention.

1 1 1

THE HOUSE OF BISHOPS gave to the Presiding Bishop, what to him will be a happy assignment, to write a letter of appreciation for "heroic service" rendered the Church by an officer of the National Council, its Second Vice-President

and Treasurer, as well as Executive Secretary of its Department of Finance, Lewis B. Franklin, D.C.L. THE SPIRIT OF MISSIONS on behalf of the National

Council, and, while we are at it, in the name of its whole family of readers, gives three mighty cheers that the distinguished services rendered by Dr. Franklin are thus acknowledged.

THE SPIRIT OF MISSIONS grows thus

bold because it is issued by the Department of Publicity which is one of the group of three Departments directed by the Second Vice-President. For any who may not know, it may be stated that upon the death of Bishop Burleson, Dr. Franklin added to an already overwhelming burden personal direction of the Department of Domestic Missions and carried on with exceptional skill the surveys that had been inaugurated by Bishop Burleson, presenting to the National Council at its October meeting a most significant report in this connection. We sincerely trust that the Presiding Bishop will presently take pen in hand and do his mightiest when this letter is written to Dr. Franklin.

# Domestic Missions

LEWIS B. FRANKLIN, D.C.L., *Vice-President in Charge*

THE REV. FRANK W. SHERMAN, in charge of St. Peter's Mission, Cass Lake, Minnesota, is greatly in need of a portable organ. He writes:

If it is humanly possible to get me a portable organ it would be an invaluable adjunct to my work, both in the Conservation Camps and in connection with the cottage prayer meetings of our Indians on Sunday and Wednesday evenings. . . . An Estey Portable Organ, style JJ costs sixty dollars.

Perhaps some reader may have a suitable organ that they would be willing to ship out to Mr. Sherman.

THE CHURCH IN rural areas, when thought of in terms of its communicant strength at any one time in its history, is rarely impressive. There are few such fields, however, which at some time have not made distinctive contributions to the life of the whole Church. Two instances have recently come to our attention, St. Mary's Church, Fayette, Mo., and Christ Church, Bethel, Vt.

St. Mary's, Fayette, now reporting nineteen communicants, gave to the Church the Rt. Rev. Abiel Leonard, the second Bishop of Nevada and Utah, and the Rt. Rev. Ethelbert Talbot. Bishop Talbot was consecrated the second Bishop of Idaho. He was later translated to the Diocese of Bethlehem, and from 1924 to 1926 was Presiding

Bishop. Both Bishops Leonard and Talbot were ordained to the priesthood in St. Mary's Church. The Rev. Robert Talbot, for many years rector of St. Paul's Church, Washington, D. C., was a Candidate from St. Mary's.

Christ Church, Bethel, with fifty communicants, was founded by the family of the Rt. Rev. Philander Chase. In its long history it has given a number of missionaries to the foreign field, and at the present time it has two missionaries serving in China. The Rt. Rev. Benjamin M. Washburn entered the ministry from this church; as did the two brothers, the Rev. Charles Chase Wilson and the Rev. Robert Child Wilson.

A REPORT FROM James E. Whitney, Executive Secretary, Missionary District of Western Nebraska, says:

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## With Our Missionaries

### ALASKA

Anna Silberberg coming home on regular furlough, sailed November 15.

### CHINA—ANKING

Sister Constance Anna, C.T., sailed after furlough, on November 3, from San Francisco on the *President Coolidge*.

### CHINA—HANKOW

Mrs. E. L. Souder sailed November 14 on the *Tai Ping*, after arranging for the schooling of her children in this country.

### CHINA—SHANGHAI

Dr. Margaret C. Richey of St. Elizabeth's Hospital, and Elizabeth W. Graves, coming home on regular furlough, arrived October 28 on the *Empress of Japan*.

### JAPAN—NORTH TOKYO

The Rt. Rev. John McKim sailed on October 26 from Tokyo, on the *Tatsuta Maru*, to join Mrs. McKim in Honolulu.

Helen R. Lade sailed on October 26 from Tokyo, on the *Tatsuta Maru*.

The Rev. and Mrs. H. C. Spackmon sailed November 20 from England (where they have spent their furlough), on the *Hamua Maru*.

I visited twenty towns, called on 184 of our families. From these visits some few direct gifts were made and others promised. The biggest part of my work, however, was to assist in the collection of quotas promised, and we have reason to believe that every mission but one in the towns visited are going to meet their quota in full. Unfortunately, these are not the largest givers, but they are very helpful. If they are able to pay their quotas in full after seven consecutive years of crop failures and grasshoppers, others who have not suffered this loss should be ashamed to fail.



# Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

## Across the Secretary's Desk

BOONE LIBRARY SCHOOL, Wuchang, began the work of the present academic year with a full enrollment of students coming from such widely separated sections of China as Yunnan, Kwangsi, Szechuan, and Kwantung, in addition to those from the nearby Provinces of Hupeh and Hunan. The China Foundation, which administers the Boxer Indemnity Fund remitted by the United States Government, has made a grant to the school for the present academic year of \$15,000 Chinese currency.

1 1 1

HOW MANY OF the young people of other provinces know that the Province of Sewanee has a Provincial Young People's Service League? One of its activities is to gather from the diocesan and parochial Service Leagues of the Province, offerings for the Church's general missionary work. In 1928, and again in 1931, these offerings were presented at the time of the General Convention, by Bishop Juhan of Florida, who is affectionately known as "the Young People's Bishop." The 1931 offering amounted to \$730.23.

To me was assigned the happy privilege of suggesting how this money might be distributed where it would help to meet needs not provided for in the regular budget. Doubtless readers of THE SPIRIT OF MISSIONS other than the young people of the Province of Sewanee will be interested in knowing how the money was used. Here is the account:

Twenty-four beds for children, St. Elizabeth's Hospital, Shanghai, China.....	\$362.88
Additional help, food, and running expenses, All Saints' School for Boys, Bontoc, Philippine Islands.....	100.00
To aid in the purchase of a kitchen range for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.....	100.00

Aid to meet additional expenses, St. Barnabas' Hospital, Osaka, Japan.....	100.00
Help in meeting pledge to provide caretaker at the Mission Rest House, Yauco, Puerto Rico.....	67.35

Miss Sarah Frances Totten, of the Church of the Advent, Birmingham, Alabama, who cheerily bears the title, Thank Offering Secretary, Young People's Service League, Province of Sewanee, writes:

Our Thank Offering is sometimes mistaken for a project. It is entirely a voluntary offering and never has the amount of money or the objective been stressed. Its greatest value is found in the fact that it is developing a real and constructive spirit of thankfulness in the young people, young men as well as young women. The Thank Offering makes it possible for the young people to share their joy with others who are less privileged than they. Another feature of the offering is the training it gives in Christian fellowship and service. Often a young person feels so thankful that his only way of expressing thanks must be to offer his life in full-time service in the work of the Church.

Another offering will be made by the young people of the Province of Sewanee at the General Convention of 1934. We hope that it will be a larger offering and so express a greater spirit of thankfulness among our young people, who feel that part of their membership in the Church of Christ means saying "Thank you" in some tangible way.

1 1 1

THE LAYMEN'S Foreign Missions Inquiry has now issued seven volumes containing the reports of the Fact Finders who were sent to the Orient in 1930 to gather material upon which the Appraisal Commission of 1931 might base its judgments. Volume VII contains a forty-page chapter on Missionary Personnel. The writer closes his report with these words:

The total impression made on the writer in regard to the present missionary personnel in India, Burma, China, and Japan is that the scholastic and cultural preparation of the aver-

## THE SPIRIT OF MISSIONS

age group of missionaries surpasses similar groups in the homeland. They are a fine body of devoted, unselfish, able men and women working hard at their tasks, trying to make themselves unnecessary, willing and eager to have the nationals take over their work, though finding it very difficult, but "playing the game"—and all this when morale is undoubtedly being affected by the many recalls and the cutting off of work.

THERE HAS RECENTLY been a revival of some old and familiar comments upon missionary life. There are those today, as always, who feel that the support provided for Christian representatives from the United States in non-Christian lands is unnecessarily generous. One of the bishops in Japan commenting on the situation there says:

Contrary to the views of some, it is still necessary for foreigners who live in Japan, to use a number of imported articles, all of which are more expensive to the foreigner living in Japan than to the people at home, whether the cost be reckoned in yen or dollars. We have to pay for such articles the current price of the product at home, plus shipping cost and duty. Not only so, but many of the products which are produced locally, such as bread, butter, and sugar, go up in price almost as soon as the cost of the imported article increases in price. Then again, books, magazines, and newspapers are all very much more expensive to us than to the people at home.

Sometimes missionaries are faulted for being narrow and not abreast of the times, and yet the missionaries' salaries are not sufficient to permit them to buy, in many cases, even the books which are necessary to keep them up-to-date in the subjects in which they are chiefly interested. If the missionary has a small margin left over after paying his living expenses and other obligations, it certainly makes for

his physical and mental well-being and in the end saves expense to the mission. It is a mistake for people at home who can afford even modest luxuries to urge that the missionaries' salaries be reduced to the limit. I am strongly of the opinion that a well-cared-for missionary staff will do the best kind of missionary work.

OF THE NINETEEN Church kindergartens in the Diocese of Kyoto, eight are entirely self-supporting. Five other aided kindergartens for the first six months of 1933 showed an earned income of 3,597 yen against disbursements of 3,826 yen. This means that those five kindergartens as a group fell short only 229 yen of being self-supporting.

BISHOP LLOYD once told me that when he was the rector of a country parish in Virginia, he was able to buy a two-cent postage stamp for an egg. How the egg got to the Post Office Department in Washington, was not explained. Anvik, Alaska, now goes the Bishop one better by accepting dried fish for postage. The Rev. Henry H. Chapman explains it this way:

The other day an Indian woman brought a parcel to the Post Office (which is under mission management) to be mailed. The postage amounted to ninety-two cents. She didn't have any cash, so she paid in dried fish. That is, the mission paid the postage, and she reimbursed the mission in fish which I bought for the children to eat. This is probably the only Post Office in the world where one can pay postage in fish. The Post Office Department loses nothing, and the mission receives a fair equivalent for the cash advanced.

*A BLESSED CHRISTMAS—The Editors wish to take this opportunity to extend a personal greeting to all friends of the magazine, particularly the Bishops and clergy of the Church at home and abroad, our parish representatives, and all those who have contributed articles, pictures, or other material during the past twelve months. Without the continuing cordial help of these many men and women, the magazine could not exist and to them we now say "A Blessed Christmas" and hope that they will accept this message in lieu of the individual card sent in previous years and now discontinued in the interests of economy.*



# Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

THE WORK of the server or acolyte offers an unusual opportunity for the religious education of boys of the difficult age between twelve and sixteen. In a very large number of churches great difficulty is being found in holding and interesting this group of boys. Many a teacher is becoming discouraged as he realizes his want of success. Indeed the difficulty is so general that it points to a mistake of method in dealing with the boys rather than to failure on the part of the teacher.

Boys of this age are not satisfied to sit and hear about teaching; they are anxious to do something. They will learn much more by the right kind of physical activity than they will by listening.

The position of the acolyte is exactly what will supply the needs of many a boy. It gives him a chance to express his religious life in action rather than in word. Boys do not usually like to talk about their religious experiences. They are self-conscious and modest. Beneath a rough exterior there may be a very real interest in the things of God. For the healthy growth of the religious life an expression is necessary, but the boy is not able to express his deepest feelings vocally. As an acolyte he has the opportunity to give an active and dramatic expression without self-consciousness.

To prepare the altar for the Holy Communion is a task of dignity and in doing this work the boy will gain a sense of the holiness of God and the dignity of God's service. In walking out in front of the congregation to light the candles the boy is really giving a witness for Christ and is publicly acknowledging himself as Christ's servant. In carrying the cross in the procession and in marching in front of the rector he is taking his place openly as a good soldier of Jesus Christ. In receiving the offering from the ushers he occupies a place of dignity as a Christian and is steadied in his Christian life.

Reverence can be taught in and through the work of an acolyte as it cannot be taught elsewhere. A boy serving under a good rector will learn a great deal about the life and ways of the Church, and he will learn it in the best atmosphere. He will become conscious of the reality of God as he serves at the altar. He will absorb teaching from the lessons and the prayers because he is really assisting in the service of worship.

Of course the value of this education that the acolyte receives will depend to a large extent on the character of the rector. One has to face the danger that the work of the acolyte will not educate the boy to be a Christian, but to be an ecclesiast. We have all seen boys who used their positions as acolytes to become pious prigs. But every system of education has its dangers and the work of the acolyte is not immune from dangers. A wise rector can easily overcome the difficulty.

The use of acolytes for this purpose of education is not limited to any one type of churchmanship. Acolytes are assistant ministers and their use should be encouraged everywhere.

## College Work

THE REV. T. H. WRIGHT, *Acting Secretary*

DURING THE CHRISTMAS holidays our college students will again be returning home. Many rectors say that this is the only time during the year when they really see all their college girls and boys. They take advantage of this opportunity and plan carefully for the holidays, keeping always the college students in mind. Several methods used are:

1. Many rectors write each of their college students a letter before they return for the holidays, telling them that they shall be welcomed home and calling to their attention a special service which they are arranging for college students.

2. Several rectors have representative

### Read a Book

NO LONGER satisfied to be an occasional half-column box, *Read a Book* in January will become a regular page feature of the magazine contributed by well-known Churchmen. The Bishop of Central New York, the Rt. Rev. Charles Fiske, will inaugurate the series and will be followed in succeeding months by bookish comment and opinion from the pens of John Rathbone Oliver, Adelaide T. Case, Frances Jenkins Olcott, Rebekah Hibbard, John W. Suter, jr., and others.

Enlarged to a page or two of pertinent timely comment on books and their makers by readers of discriminating judgment, with a decorative heading designed especially for the magazine by Jessie Gillespie, *Read a Book* will be a monthly feature which you cannot afford to miss!

students speak at these services telling the congregation about the Church's work on college campuses.

3. Many home rectors take advantage of this gathering of their young men to preach on the ministry and the choice of their life work. One rector of a large parish never misses this opportunity to present to his young men the call and the claims of our Lord's ministry.

4. Several pastors make an earnest effort to call on every college student who is home for the holidays. He then communicates with the college pastor (names found on pp. 178-184 of *The Living Church Annual*) and gives him any information concerning the student which he feels that the college pastor should have. This is most helpful to the college clergy. Only by some interest shown on the part of the home rector does the college student feel that the Church at home is really interested in him.

### Missionary Education

THE REV. A.M.SHERMAN, S.T.D., *Secretary*

OUR READING COURSE on Christ and the Modern World entitled *Is Our Civilization in Jeopardy?* by the Rev. W. Russell Bowie, rector of Grace Church, New York, will be ready in December (price ten cents). Dr. Bowie's clear and challenging statement of the conditions of our modern life introduces a survey of six books relevant to our theme.

Leaders of groups studying Christ and the Modern World as well as all who are interested in the relation of Christianity to the problems of our day, will find this reading course most stimulating.

QUERY I: How many years will it take, using thirty minutes a week for six weeks in Lent, or as is often the case, five minutes a Sunday (the "five missionary minutes") for six Sundays, to train young Christians to some adequate sense of their world citizenship in the Kingdom of God and their responsibility for the same?

To save your time I will tell you: It would take fifty-six years of continuous Lenten study on the first basis, and six times fifty-six years on the latter basis.

Sixty minutes a day for five days a week for an entire school year is the minimum for young people to obtain even a partial understanding of changing civilizations in the modern world and be fitted to live intelligently and coöperatively as world citizens. This is the verdict of Harold Rugg, Professor of Education, Teachers College, New York, after an elaborate program of research and seven years of experiment carried on by a large and competent staff.

QUERY II: What can we do in our Church schools to make our training for Christian world citizenship more adequate and effective?

THE *Star of Bethlehem*, a Christmas play, is again available and may be obtained from the Church Missions House Book Store, at ten cents a copy.



# Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

## Virginia Young People Consider Social Crisis

IT HAS REMAINED for one of the youngest dioceses to demonstrate how its social service department may effectively bring before its young people the challenge of the present social crisis. Southwestern Virginia is the Diocese, and the responsible leader is the Rev. Warren A. Seager, rector of Emmanuel Church, Covington, and new chairman of the diocesan social service department.

The plan called for a conference on the one subject of Christian social service and limited to young people between the ages of seventeen and twenty-two inclusive. These were appointed by their respective rectors on a proportionate basis dependent upon the size of the parish. The majority were college students. The conference was held at Covington, where all delegates were entertained in homes of parishioners of Emmanuel Church.

Much of the success of the conference, held October 27-29, was due to the long and detailed preparation which preceded it. One of the reasons for the choice of Covington as a meeting place was the fact that Boys' Home, the notable child caring institution of the Dioceses of Southern Virginia and Southwestern Virginia, is located just outside the city.

The conference opened with a dinner at which delegates were welcomed by the Rt. Rev. Robert Carter Jett, Bishop of Southwestern Virginia; the Rev. E. Reinhold Rogers, rector of Boys' Home, and Mr. Seager. The address of the evening, *Human Need Challenges You*, was delivered by the Rev. C. Rankin Barnes.

At the Corporate Communion of the conference the next morning the Rev. James M. Dick, a member of the diocesan department, preached on *Christian Motives for Social Service*. Thereafter the delegates visited Boys' Home and secured a thorough understanding of its function and program. Under the guidance of Dr.

Rogers, the inspection included everything from dormitories to dining hall, and from the print shop to the swimming creek. It was significant that none of the delegates, except those from Covington, had ever before visited this leading social institution of their Diocese.

Following an afternoon devoted to recreation the delegates reassembled in four discussion groups, led by as many clergy. These groups covered the specific subjects, *Today's Social Changes*, *The Church in Periods of Social Change: Can We Be Proud of Its Record?* *Christian Responsibility in Periods of Social Change*, and *Should the Church Build More Social Institutions?*

The next morning, Sunday, these groups met under the leadership of Mr. Barnes to present their findings to the entire conference. Strenuous discussion ensued. At the Church service the rector used the *Litany for Our Nation*, composed by the late Bishop Burleson. Mr. Barnes brought the conference to a close with a sermon on the theme, *The Personal Basis of a Christian Social Order*.

The virtue of the plan for this conference lay in its representative character, its opportunities for audience participation, and the glimpse of a practical demonstration of the Church's social work.

/ / /

IN HONOR OF the birthday of the Christ Child many Churchmen make Christmas gifts to their parish churches. It would be equally appropriate for them generously to remember the Church's social institutions.

Every Episcopal home for children and home for the aged, each Episcopal hospital and settlement house is in urgent need of special gifts. No Christmas generosity could be more fitting than a contribution to their work.

# The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

## The United Foreign Missionary Conferences

THE SERIES OF twenty-nine city-wide United Missionary Conferences chronicled in the October SPIRIT OF MISSIONS (page 573) and which are scheduled to wind up in Philadelphia, December 13-15, has reached the half-way point as this is written.

The interest appears to be cumulative. A flash just received from Chicago reports that on November 5, 26,000 persons attended a great meeting in the Stadium, at which the music was furnished by a massed choir of 2,000 voices and that the offering at that one meeting had been over \$3,000.

The same responsiveness to the program was, however, encountered in the first conference held in Worcester, Massachusetts, September 28 and 29. There, in the midst of an NRA holiday, and on the very day of the dedication of a new civic auditorium, 2,350 people attended the opening meetings of the United Missionary Conference.

One who was present writes:

This has been a great two days. Last night Stanley Jones had a church full—1,700 people. Luncheon for men today—Bishop Roots and Dr. H. C. Lui gave excellent talks. The other members of the team are equally fine and the effect of their impact upon the community should be far-reaching.

So it has been all along the line from Worcester to Chicago. Fully fifty different meetings were held in Boston. Bishop Roots alone spoke to a luncheon for men attended by 375; to 3,200 in Tremont Temple; to 2,000 more at other meetings in addition to an address over the radio. The ministers' meeting was the greatest of its kind ever held in that city.

The local representatives of our Church have been alert to participate in the united Christian fellowship that is back of the program. At Portland, Maine, with less population than any other city to be visited, the missionaries spoke to over-

flow meetings and there was a well attended conference sponsored by Bishop Brewster which met at St. Stephen's Church and was addressed by Bishop Roots and the Rev. B. H. Reinheimer.

The Field Department has managed to have a member of its staff present in most of the cities visited: the Rev. C. H. Collett at Boston, Columbus, and Milwaukee; Dr. Reinheimer at Portland, Toledo, and Detroit; the Rev. R. W. Trapnell at Grand Rapids, Cincinnati, Louisville, and Pittsburgh; the Rev. E. M. Tasman at Worcester and Rochester. The Rev. F. P. Houghton will cover most of those west of the Mississippi.

Cleveland provided one of the best setups so far encountered. Eight speakers delivered over fifty-one addresses and eleven missionary board speakers met with the representatives of their respective Churches in group meetings.

In Toledo it was said that in forty-eight hours, through the addresses of the missionary team and through the exceptionally generous coverage given by the local press, the attitude of the whole community had been positively influenced toward foreign missions.

The offerings taken at the meetings, which go to meet the expense of the conference, previously underwritten by the cooperating missionary boards, have been amazing and will undoubtedly meet the entire cost of the enterprise. Boston reports a balance of \$900 for the Central Committee's expenses after all local bills were paid.

Bishop Roots deserves the gratitude of our Church leaders in all of the communities included in the program for the promptness with which he responded to the invitation involving absence from China at this critical time and for the able way in which he is representing our foreign missions on the conference team.

# Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

“I HAVE READ THE SPIRIT OF MISSIONS for over fifty years,” writes a subscriber. “I found it rather dull in those early days, but there is nothing dull in it now and I read it from cover to cover with joy.” Which may justify the repeated suggestion that Church people would welcome THE SPIRIT OF MISSIONS, if they knew about it—and it is still not too late to send it as a Christmas gift.

BISHOP THOMAS of Southern Brazil writes of the fine coöperation received by the Brazilian Church from *Correio do Povo*, the newspaper with the largest circulation in that part of Brazil. Our Church dominates the Sunday religious page. In a recent issue an article by the Rev. G. U. Krischke, rector of Trinity Church, Porto Alegre, heads the section and is followed by announcements of happenings in the four Roman churches. Then follow detailed reports of happenings in our churches and announcements of forthcoming services. The religious section fills about four columns, about two-thirds of it being devoted to news of the *Igreja Episcopal Brasileira* (Brazilian Episcopal Church).

This is but another example of the willingness of newspapers to give space for all the *real news* that the Church can supply. All that is needed is someone who can appraise the news value of what is to be had, and then take the trouble to supply it to the papers in usable form.

THE WOMAN'S AUXILIARY of the Diocese of Dallas issues, six times a year, a diocesan Auxiliary paper, using for it our Partly-Printed Paper. Writing about it, a diocesan official says:

I wish to express the appreciation of the women of this diocese for the partly-printed sheet. If it were not possible for us to have this from you, we could not print our paper. The sheets are nicely printed and carry valuable information.

“APPEARANCE PUBLICITY” again! A parish paper from Providence, Rhode Island, published by St. Martin's Church, the Rev. Russell S. Hubbard, rector, informs us that “much might be done to improve the appearance of the grounds around the church and parish house at little or no monetary expense. The rector enjoyed the experience in South Dakota of landscaping an half acre of church grounds at almost no expense except the work of planting shrubs and bulbs. People of the parish contributed of the surplus which nature so bountifully supplies. New plants were started from shoots. If you wish to thin out the garden this year, will you not speak to one of the committee and ask if they can use that which you dispose of. Perhaps there are a few of the people of the parish who would be interested in forming a St. Martin's Garden Club for the purpose of planting around the church grounds.”

That is a splendid idea, and first-class publicity.

ANOTHER USE of the Partly-Printed Parish Paper comes from San Mateo, California. The partly-printed sheets were used for a program and menu at a parish dinner, this information appearing on the first page, while the last page bore a letter from President Roosevelt to the rector, commending his recovery program. The inside pages, with their short items about the missionary work of the Church, gave diners something to read at moments when speeches might not be engrossing, and Mr. Roosevelt's letter probably assured that the leaflets were taken home. Good publicity!

USERS of THE Partly-Printed Parish Paper are urged to send occasional samples of their completed papers, to the Department. It is helpful to see what is being done. Postage on such samples will be refunded if requested.



# Finance Department

LEWIS B. FRANKLIN, D.C.L., *Treasurer and Executive Secretary*

THE TREASURER recently received a letter asking for information as to what responsibility rested upon a diocese for meeting its missionary quota. He replied:

The measure of obligation for the meeting of the missionary quota apportioned to a diocese is defined in Canon 59, Section VIII. This provides that when General Convention shall have adopted the program and a plan for apportioning the quotas, the National Council shall advise each diocese of its quota. The Canon then continues in Clause iv as follows:

Each diocese and district shall thereupon notify each parish and mission thereof of the amount of the quota allotted to such diocese or district, and the amount of such quota to be raised by each parish or mission. If the diocese so determines, the quota allotted by the diocese or district to each parish or mission shall be the combined quota for general and diocesan work. Each diocese and district and the parishes and missions thereof shall then take necessary steps to raise their respective quotas.

The measure of obligation is stated in the last sentence. A more emphatic way of stating it might have been to say that "every diocese and parish shall use every proper means in a determined effort to raise the quota."

It is obvious that the final responsibility rests with the individual and that under present Canons his gift is on a voluntary basis. There is, however, a definite and canonical responsibility resting upon the diocese and the parish to do the things which would normally produce the necessary amount of giving. This, as I understand it, means the following:

- 1—Regular and systematic education in the missionary program of the Church.
- 2—Confident and enthusiastic leadership on the part of diocesan officials, rectors, and vestries.
- 3—Instruction in Christian stewardship.
- 4—Sufficient organization in the diocese and in every parish to reach every member of the Church with a compelling message, not once a year, but often enough to have a real effect.
- 5—At least once a year a visitation of every member with a definite request for a pledge, both for parish support and the missionary program.

If such a program is carried out faithfully

and earnestly I believe that the diocese and the parish has thereby fulfilled its obligation and the answer then rests with the individual.

While under the Canons individual giving to the Church's Missionary Program is on a voluntary basis, our Church makes a very clear statement as to this matter in the Office of Instruction. On page 291 of the Prayer Book, this question and answer are found:

QUESTION: What is your bounden duty as a member of the Church?

ANSWER: My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

THE PAYMENTS OF the dioceses and missionary districts on their missionary quotas up to November 1 are very disappointing. The pledges for the year were less than one-half of the actual payments in 1926.

Missionary appropriations have been cut to the bone. Salaries are on a minimum basis. Workers in the field are suffering from deferred furloughs and inadequate assistance due to a failure to fill vacancies. All due to a lack of money.

Bearing these burdens without complaint our missionaries are faced with opportunities greater than ever for aggressive work. Inability to grasp these opportunities is their greatest trial.

Is the Church in the United States oblivious to these facts? Do we realize that our pledges this year for general Missions are at the rate of little more than two cents a week per communicant? Do we realize how disastrous for the work of next year will be a deficit in 1933?

Do we realize what the work of Christian Missions means to a troubled world? Do we care? How does your Diocese stand? What is the record of your parish? Is your personal pledge paid to date?

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

EVERY YEAR THE several dioceses receive among their allotments from the Supply Department one or more requests to send a five dollar Christmas remembrance to our women missionaries. The Auxiliary women in meeting these requests endeavor to find out about the missionary's work and her tastes, and to put a personal touch into the gift. These gifts, about four hundred in number, serve as a connecting link between the Branches and their representatives in the field. It helps the women to appreciate the tremendous scope of our missionary work as each year an effort is made to assign to them a different field.

Down through the ages in every undertaking both great and small, women have played an important part, but with the exception of those few whose personalities have caught the public imagination, recognition of their work has been slow. But had they not been at hand, tasks would have been more difficult and often undone.

In the Church the story has not been different. From the beginning to the present its accomplishments would have been fewer without the aid of those faithful women who in many cases have left comfortable homes and even luxury to spread afar Christ's message.

Whether they go as nurses, doctors, teachers, or evangelical workers, these women are ever on hand to lend aid to the overworked bishops and missionary clergy. Their duties are many: besides helping the sick and welcoming the babies into the world (and through their ministrations giving them a chance for better health), these women missionaries conduct services, prepare classes for confirmation, gather children and adults together for baptism, and even, when necessary, hold services for the dead.

The Woman's Auxiliary did a momentous thing when they decided to devote a

part of the United Thank Offering to maintain women missionaries, but when the first U.T.O. worker, Miss Lisa Lovell was sent in 1890 to Japan, they could hardly have envisioned that the number supported by the offering would so increase until today it maintains 184 women actively at work at home and abroad. In addition forty-five receive old age pensions or disability allowances.

But the workers supported by the U.T.O. comprise only a portion of our band of women missionaries; there are almost as many more carrying on the same splendid work, supported from the general funds of the Church. As we turn through our files little stories concerning them flash into our minds: the young tourist traveling with friends in Japan who, overcome by the misery of the lepers, remained to spend the rest of her life among them founding one of the largest leper missions in the world. . . . A domestic missionary, who for sixteen years has labored among the mountain people, keeping up their spirits by her own sunniness, bringing large classes of children to the Bishop for confirmation, and giving so much of her small stipend that the oft-planned trip to visit her relatives in the North is put off from year to year. . . . A young woman who on being told by a Chinese doctor that her sight was going, came back to the United States and after operations and a long brave fight, returned to the field where she is now teaching with but one eye to work for her. . . . A deaconess taking up work in a newly established mission in a western State has been visiting homes of white people who had never heard of the Gospel of Christ until she brought it to them. Now she is making life a new thing for them!

Our women missionaries toil long hours and give of their best, and so let us say, "God bless them every one!"

# American Church Institute for Negroes

*Auxiliary to the National Council*

THE REV. ROBERT W. PATTON, D.D., *Director*

## Fort Valley Principal Named for Government Post

**H**ENRY A. HUNT, Principal of the Fort Valley Normal and Industrial School at Fort Valley, Georgia, has accepted appointment by Henry Morgenthau, jr., Governor of the Farm Credit Board, as Director of Special Service for Negro Farmers.

Principal for the past thirty years of the Fort Valley School, Mr. Hunt is a distinguished educator of wide repute. He is the sixteenth Spingarn Medalist for meritorious contribution to the integration of Negro rural life, recipient of the Harmon Award for outstanding achievement in rural education, and Rosenwald Fellow for the Study of Coöperative Farming in Denmark. Under his leadership Fort Valley has grown from one small building with a score of pupils into a half-million dollar plant entirely free of debt which now comprises eighteen buildings, ninety-one acres of land, a student body of 1,140 with forty-five teachers and workers.

Born on Hunt Hill in Hancock County, Georgia, one of a family of eight children, he attended the public schools of Sparta until at the age of sixteen years he entered Atlanta University. Inspired by Asa Ware and other missionary teachers he went, upon graduation from Atlanta, to teach in Johnson C. Smith University (then known as Biddle), where among his pioneering educational efforts he organized the first farmers' conference in

the State of North Carolina. After more than a decade at Biddle he yielded to the urging of George Foster Peabody and others to come to Fort Valley.



HENRY A. HUNT

Fort Valley Principal appointed U. S. Director of Special Service for Negro Farmers

Thirty years ago Fort Valley was a forlorn place. There was only one building on a treeless, grassless, pebble-infested campus surrounded by unfriendly and suspicious whites and ignorant and disinterested blacks. It is situated, however, in the richest farmland in America, and surrounded by the largest Negro population group in the nation. Upon these factors Mr. Hunt has developed his school.

E. George Payne of New York University echoes the opinion of the General Education Board, the Jeanes Fund, the Slater Fund, the Interracial Commission, the Phelps-Stokes Foundation, and the Julius Rosenwald Fund, when he says of Fort Valley and Henry Hunt:

No one who has not visited the Fort Valley School can fully appreciate its educational and social influence in racial improvement and adjustment. There is no institution or agency of this character in the State comparable with it in the type of service rendered to the Negro race. . . . Its work is not merely the education of its own students; it interests itself in the elementary schools of the entire section and in the amelioration of the difficulties of the Negro race in that vicinity. . . . Henry Hunt impressed me as one of the greatest living educators, quiet, modest, and able.

Mr. Hunt's appointment has received the approval of both races in the South.



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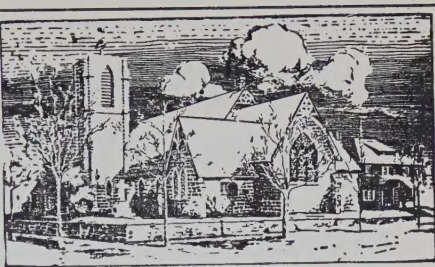
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